

WHAT WE HAVE TO THANK GOD FOR IN MIDNAPORE
HINDU GIRLS' SCHOOL AT REMNA

THE MISSIONARY HELPER

Faith and Works Win —

VOL. XXX

AUGUST, 1905

No. 8

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MOTTO: *Faith and Works Win.*

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"I GIVE THEE REST."

If we believed, we should arise and sing,
Dropping our burdens at His pierced feet,
Sorrow would flee, and weariness take wing,
Hard things grow fair and bitter waters sweet.

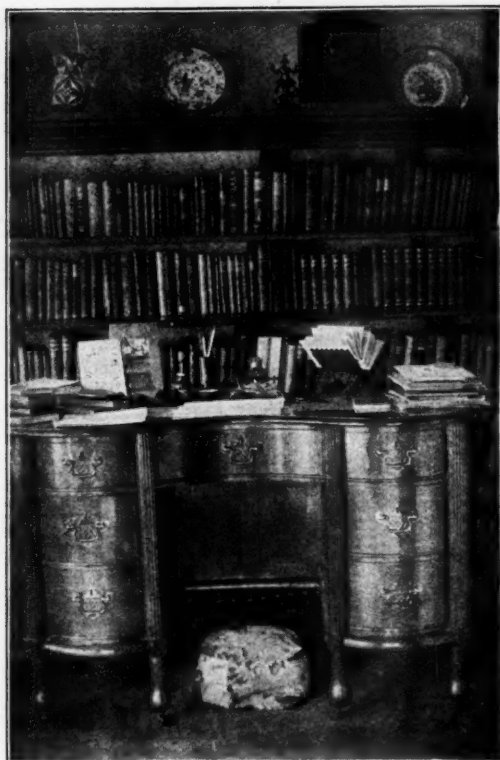
If we believed, what room for fear or care
Within His arms, safe sheltered on His breast?
Peace for our pain, and hope for our despair,
Is what He meant who said, "I give thee rest."

Carried in Him and for Him, can they harm
Or press thee sore, or prove a weary weight?
Nay, nay; into thy life His blessed calm
Shall drop, and thou no more be desolate.

No more with downcast eyes go faltering on,
Alone and sick at heart, and closely pressed.
Thy chains shall break, thy heavy heart be gone,
For He who calls thee, He will "give thee rest."

—SELECTED.

FROM THE EDITOR'S DESK



"GOD broke our years to hours and days,
That hour by hour and day by day,
Just going on a little way,
We might be able all along to keep quite
strong."

In these days of intense heat the reading of the ninety-first psalm brings a sense of physical as well as of spiritual refreshment. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Is it not blessed to be assured that no evil can, in fact, befall him who has made "the Lord his habitation"? We are the better able, after such days, to appreciate the far greater physical discomfort of our friends in India. Miss Dawson writes: "The heat is scorching. I never felt anything like it." Miss Scott: "The heat is very severe, and the hot winds are blowing all

the time. My work goes on, but only under difficulties to all concerned. Even the women in the zenanas find it too hot to attend to their studies, and they can bear a good deal." Please note what Miss Scott adds: "I have one zenana teacher, Kuma, and one school teacher, Mukta, whose support has not been assumed by any society or individual. The zenana work increases so that it was necessary to employ another teacher. The endeavor now is, in all girls' schools aided by government, to have only women teachers, one, at least, with a knowledge of kindergarten methods. Mukta attended the kindergarten classes about a year, and the inspector was much pleased with what he saw of her teaching when he visited the school some time ago." . . . It is good news that Miss Barnes, who has been in the Battle Creek Sanitarium for a surgical operation, is steadily improving in health. She writes: "This experience will help me to have more sympathy with others. I want *every* experience in life to deepen and strengthen my *spiritual* life," and encloses the following quotation which may help some other shut in: "The present circumstance, which presses so hard against you (if surrendered to Christ) is the best-shaped tool in the Father's hand to chisel you

for eternity. Trust him then. Do not push away the instrument, lest you lose also its work. Phil. 4 : 6, 7." . . . The primary department of the Portland, Me., Sunday school supports a child in Sinclair Orphanage in whom they are intensely interested. Miss Malvern writes, in a personal letter : "One of my little men walked home from Sunday school with me and said, 'You know what I am going to do when I get to be a man? I'm going to have a *big* box of money.' I naturally supposed it was for some object for himself, but the answer was, 'I want it for that baby.' He is one of the faithful boys who seldom forgets his penny. Another boy if he is away from S. S. one Sunday always brings his pennies for both weeks, for he does not think it right to neglect her, even if he does the S. S." The editor knows a little girl who prays every night, "God bless my baby in India." In "Dux Christus" we read, "The kindergarten, under Christian teachers, is a superb means of influencing the receptive minds of childhood." The same might be said of the Cradle Roll and Mission Band. . . . Especial attention is called to Miss Coombs's announcement that things to be sent to India, when she goes, should be forwarded at once to Mrs. J. F. Coombs, 34 Pitt St., Portland, Me. Note the conditions. . . . Our treasurer hopes that payments for shares in the salary of our children's missionary, on the Roll of Honor, will be made promptly, and that new shares will be taken speedily. The list ought to grow and not to decrease. The boys and girls are interested when you tell them about it. . . . Our text-book for United Study the coming year is ready : "Christus Liberator, An Outline Study of Africa," by Ellen C. Parsons, M. A., with an Introduction by Sir Harry H. Johnston, K. C. B., published by the Macmillan Co. of New York. Our workers can obtain it of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me. Price, cloth, 50 cts.; paper, 30 cts. Our calendar will begin in October, with that of General Conference, and is as follows :—

TOPICS FOR 1905-1906

October—Roll-call and Membership.

November—Outline Study of Africa :

1. The Dark Continent.

December— 2. The Nile Country.

January— 3. West Africa.

February—Prayer and Praise.

March—Free Baptist Home Missions.

April— 4. East Africa.

May—Thank-Offering.

June— 5. Congo State and Central Africa.

July— 6. South Africa.

August—Missionary Field Day.

September—Free Baptist Foreign Missions.

"AS I HAVE LOVED YOU"

[It was communion day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until Mr. E. asked the question nobody ever notices, "Has any one been omitted in the distribution of bread?" And it seemed to me I could see millions on millions of women rising silently in China, India, Africa, Siam, Persia, in all the countries where they need the Lord, but know him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hands but ours, and we do not pass it on!—*H. R. E.*]

THE feast was spread, the solemn words were
spoken;

Humbly my soul drew near to meet her Lord,
To plead his sacrificial body broken,
His blood for me outpoured.

Confessing all my manifold transgression,
Weeping, to cast myself before his throne,
Praying his Spirit to take full possession,
And seal me all his own.

On him I laid each burden I was bearing;
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring,
All on his heart I left.

"How could I live, my Lord," I cried, "without
thee!
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all-sustaining grace?"

"O show me how to thank thee, praise thee, love
thee,
For these rich gifts bestowed on sinful me;
The rainbow hope that spans the sky above me;
The promised rest with thee!"

As if, indeed, he spoke the answer, fitted
Into my prayer, the pastor's voice came up:
"Let any rise if they have been omitted
When passed the bread and cup."

Sudden, before my inward, open vision,
Millions of faces crowded up to view,
Sad eyes that said, "For us is no provision;
Give us your Saviour, too!"

Sorrowful women's faces, hungry yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, un comforted.

"Give us," they cry; "your cup of consolation
Never to our out-reaching hands is passed,
We long for the desire of every nation,
And oh, we die so fast!"

"Does he not love us, too, this gracious Master?
'Tis from your hand alone we can receive
The bounty of his grace; oh, send it faster,
That we may take and live!"

"Master," I said, as from a dream awaking,
"Is this the service thou dost show to me?
Dost thou to me entrust thy bread for breaking
To those who cry for thee?"

"Dear heart of love, canst thou forgive the
blindness
That let thy child sit selfish and at ease,
By the full table of thy loving-kindness,
And take no thought for these?"

"As thou hast loved me, let me love; returning
To these dark souls of grace thou givest me;
And oh, to me impart thy deathless yearning
To draw the lost to thee!"

—*G. Y. Holliday.*

THE HINDU GIRLS' SCHOOL AT REMNA

BY MISS J. J. SCOTT

[NOTE.—Miss Barnes sends the following explanations of the cuts which accompany this article: "The Hindu Temple at Remna is not far from the school. They were repairing and cleaning the walls at the time the photograph was taken, that is why you see the bamboos all around the top. In the picture of the Girls' School, Miss Scott is inspecting the school. The two men are the "pundits," or teachers. The native woman, standing near Miss Scott, is probably the "dasi" who goes to call the children. The people have no clocks, and it is the custom for a woman to call for and bring the children to school."—EDITOR]



HINDU TEMPLE AT REMNA

REMNA is a very large village six miles from the center of Balasore, but only four from this house [the Widows' Home]. The greater part of the year the road to Remna is in a state of ill repair and sometimes nearly impassable, therefore the superintendence of the school is not always an easy matter.

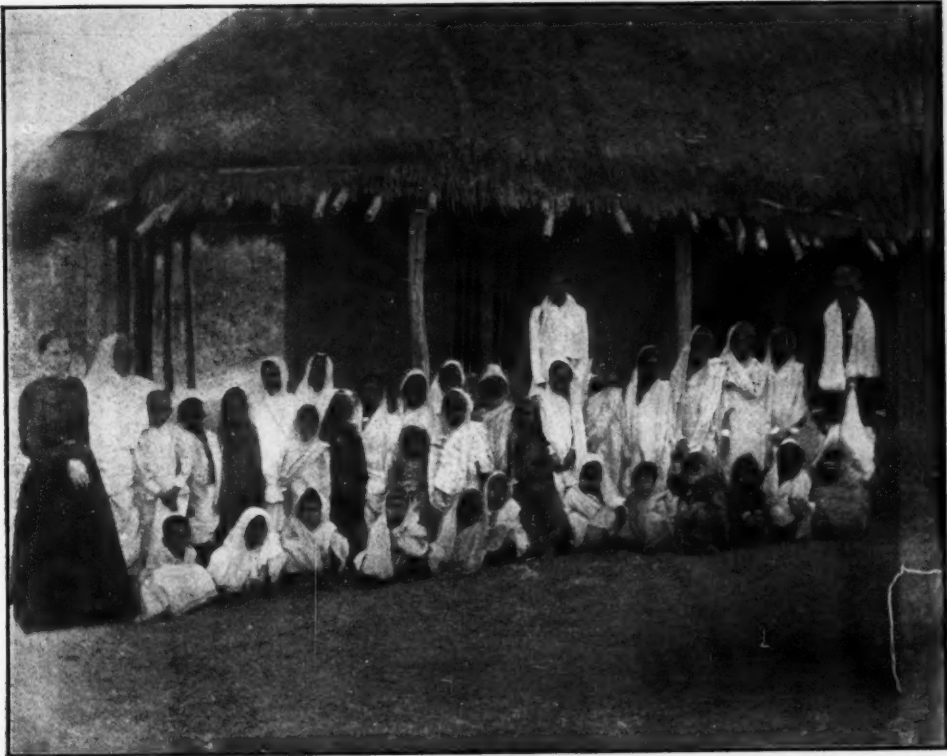
The head man of the village is a Mohammedan, and for two years in succession he has given prizes to all the girls in the school, although there is only one Mohammedan child who attends. The community, as a whole, is composed of very orthodox Hindus with temples and shrines in evidence everywhere, some

of them so high and fantastic that in the distance the place has quite an imposing appearance. Some of these temples are especially sacred, being regularly visited by the devotees of the incarnations to whom they are dedicated. The one bearing the name of *Gopi Nath* (see illustration), some little distance from Remna village, is visited by crowds of women pilgrims, as they pass to and from Jaganath, *Gopi Nath* meaning "Woman's Lord." How thankful we should feel that our lives are not dominated by such an utterly worthless superstition !

It is now over twenty years since the schoolhouse at Remna was built. At that time the education of girls was little thought of by the people of India, and most missionary societies had sufficient work on hand in the towns and central stations without branching out into country districts, but even then government grants were available, on a small scale, for girls' schools in the country. From the first, the Remna school has received such a grant, and, although it is less than that received by many an inferior school, now-a-days, it has the advantage, as the inspector informed me, of being on such a firm basis that it is never likely to be withdrawn so long as the school continues to be efficiently carried on. All the other schools in my charge have had their grants raised recently. I heartily approve of "government grants in aid," even if they do mean a great deal of work on the part of the superintendent. The monthly and yearly reports called for, and the number and exactness of the questions to be answered, sometimes make me feel inclined to rebel ; yet, everything considered, they serve as a stimulus to draw out the best work, and save much trouble and sometimes discontent in regard to holidays, as only a certain number are allowed in the year to any branch of work aided by government.

Since the school at Remna came into my hands, I have put in a Christian young man as head teacher. He is well educated, having passed through the High School and studied English. It was a question whether the change would succeed, as the school is situated in the midst of a very bigoted Hindu community, and all former teachers had been Hindus. Very little Christian instruction had been given in the school, it is so far from Balasore, and I scarcely expected the Christian teacher to continue in the work, with such a long daily walk in all kinds of weather. But it is more than two years since he began and he has given satisfaction all around, the number of pupils has increased, and the tone of the school altogether improved. I often think he deserves a better position, but one to fill his place is not easily found. There are over forty pupils on the roll, and the attendance is very good all the year. I sometimes go out without giving notice and generally find everything satisfactory. Most of the girls are bright and intelligent, take an interest in their lessons, and make good progress. Of course it is the old story, and very few of them are allowed to

remain long enough to accomplish much, but a good elementary education is gained by most of them before they leave school. The last time I was out to examine the school, I went to visit the women in a large house near by, and found there a young woman who had been a former pupil. She was very intelligent and interested in all I had to say, and among the whole crowd of women in that house she alone could read and write. I gave her some tracts which she promised to read to the others. She made a striking contrast to the ignorant women of that big household.



GIRLS' SCHOOL AT REMNA

I am glad to say that now there are other girls' schools in that district, and women who can read and write will be much more numerous in the future, but it is only in girls' schools under mission supervision that Christian instruction can be given, and the work we can do among the young is that which is likely to bring the greatest good to the people of this great land, as well as the most glory to Him who gave the command, "Feed my lambs."

ABOUT THE CRADLE ROLLS

THE Cradle Roll of the First Free Baptist church, Laconia, N. H., had a very interesting Rally in June. Among other things done a picture was taken in which they greet us to-day. And we in return make our best bow, and wish them all joy and a long list of "fruits," that is, Advanced Light Bearers. For that shall testify to the permanence of our work.

You will remember the picture of the dear little Reynold babies in the May HELPER. Mrs. Garland, superintendent of this, the Manchester, N. H., Roll, has now nearly or quite sixty little members. Have we a larger Roll than this?



Mrs. N. L. Abbey, Kansas, introduces to us two new Light Bearers, William Wendell Bennett and Lelia Myrl Goodell. Your secretary always keeps the names of the Little Light Bearers when given.

Mrs. Hannah P. Chamberlain of Dover, N. H., one of our earliest as well as most devoted Cradle Roll friends, writes of her love for her Roll, and of illness which has kept her therefrom for some months. It is this genuine, heart-whole love for the children and devotion to their needs that makes our work possible. Possessed by it, we are watching, thinking, planning, praying around the hindrances in our way.

Arroostook (Me.) Q. M., of which Mrs. Ruth J. Jones is the faithful secretary, has a Roll in every church but two,—eight in all.

Mrs. Ida Salley, the Maine State secretary, is hoping her State will make a good record this year. Dear Maine sisters, it will depend on you.

"More and more I am convinced that our future rests with these children." Mrs. Hartley of So. Portland also writes that her Roll rallied June 30th.

At Pittsfield, N. H., the Young People's Missionary Society held their

annual mite-box opening, and gave a reception to the Cradle Roll, April 5th. The vestry was beautifully decorated. The following program was given: Singing, "America"; Scripture reading, Miss Edyth Maxfield, president; prayer, Rev. J. M. Remick, pastor; song, Gladys Smith, Bertenna and Harriet Paige; solo, Evelyn Abbott; song, Emma Thompson and Marion Joy; address, "The Cradle Roll for Little Children," Mrs. Ella M. Foss; report of Y. P. M. S. secretary, \$13 in boxes for the Pittsfield school in Balasore; report of Cradle Roll secretary, twenty-five Little Light Bearers enrolled, \$5.46 in mite-boxes. The largest amount in one box was \$2.66, that of Raymond Leroy Carr. Since his enrolment, he has given \$7.66 for missions in this way. He is now an Advanced Light Bearer. Little Ruth Evelyn Sargent has gone to shine with Jesus. At the Roll Call an envelope bearing her name contained \$1.00. As each mite-box was opened, its little owner was presented with a Star Badge. Mrs. (Dr.) B. W. Carr is superintendent of this Roll, and Miss Mildred Foss assistant.

You know "Dr. Shirley" looks after the India end of our Cradle Roll work. In a recent letter she tells this which will interest the little folks — it did me: "While I have been writing, I noticed something or some one come to my door, and looked up to see a big black-faced monkey gazing at me. Just then two smaller ones came along the veranda, and one came inside the door and sat down to look at me. Occasionally the monkeys come to steal from our gardens or fruit trees, but are not usually so tame as this."

To return to our work. Rally Day reports are coming in slowly, but many are being held. Do not neglect to report how you rallied. Should you fail to receive a prompt reply to an inquiry or order for supplies, write me a card. It is not impossible some one has made a mistake. None is beyond it. In ordering supplies, allow me a fair margin of time if possible. Sometimes it happens that to reach you in season the very next mail is required, and should your secretary be away from home for a few hours she fails to serve you as you and she desire. But you are always patient and kind, for which I thank you.

"Working together" with you for the children,

Your secretary,

ADA M. L. GEORGE.

The Belknap Association has five Cradle Rolls, one recently organized, with a total membership of some over sixty, and collections amounting to some over \$10. We wish every church might be represented in this work, and that some lady would think it her duty to take it up. The accompanying cut shows the children gathered at the First Free Baptist church at Laconia, N. H., at their Rally Day in June. May God bless the Little Light Bearers of our land, and may many more be added to their ranks. [Signed] Alice C. Jones, Belknap Association Cradle Roll superintendent.

LITTLE LIGHT BEARERS

WHAT do I hear in the distance advancing?
 The noise of an army of pattering feet,
 The cooing and lisping, and soft-echoed laughter
 Of hundreds of little ones, dimpled and sweet.
 Why! What are they doing? How came they together?
 What means this invasion—this light-hearted throng?
 I am lost in amazement, I wonder and wonder;
 As crowing and crowding they hurry along.

With ruffles and laces and ribbons a-flutter,
 Excited, and eager, and earnest, and gay—
 I see them more clearly, ah, surely I've guessed it!
 Our "Mission Band" children on "Light Bearers'" day.
 I see the wee candles in dear little fingers,
 Each tiny flame burning steady and true,
 All shining for Jesus and waiting to help him—
 Just showing the people what babies can do.

O parents of little ones happy and cherished!
 Just think of the children over the sea,
 Where God is unknown and Jesus a stranger,
 How dark must the gloom of their ignorance be!
 So often unwelcome, how sad their condition—
 The gaunt, grinning idols they worship and fear,
 With devils and demons, and wandering spirits;
 Make up the sad story we shudder to hear.

Then teach our dear children to work for the Master,
 Not keeping the light of God's mercy at home,
 But sending out rays from the light-giving gospel,
 To pierce the thick darkness of sorrow and gloom.
 All hail to the "Little Light Bearers" advancing!
 All hail to the message the little ones bring!
 A lesson is taught by their candles uplifted—
 The "Light of the World" is Jesus our King.

—*Missionary Friend.*

A PLACE FOR ME

USE me, God, in thy great harvest-field,
 Which stretcheth far and wide like a wide sea.
 The gatherers are so few, I fear the precious yield
 Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell,
 It may be one the other toilers shun;
 Be it a wide or narrow place, 'tis well,
 So that the work it holds be only done.

—*Christina Rossetti.*

WHAT WE HAVE TO THANK GOD FOR IN MIDNAPORE DISTRICT

I

BY REV. HERBERT E. WYMAN

1. A MINER values his wealth by an estimate of what remains in the mine. From this point of view the first thing we should thank God for is the opportunity to work for 2,263,865 people in the district who are not yet made Christians. These are a people of fine natural ability, and not without ambition. They have reached the highest level of heathen civilization and probed to the depths of man's natural ability to reach out after the things of God, independent of divine revelation. These people are largely Hindus in religion, one fifteenth only of the population of the Midnapore District being Mohammedans. A considerable portion of the Hindus worship their conception of Divinity without the help of images. They were converted from the services of the various idols by a singing evangelist, Chaitanya by name, who sang of faith in Bengal while Luther was preaching faith in Europe. All of the various gods and goddesses of Hinduism are worshiped by the different sects or branches of Hindus among us. All are more or less dissatisfied in their religion. The Mohammedans are not so much opposed to Christianity as are those in other parts of the world. We also have many Santals in our district, but I intend to leave them and our mission work among them to be presented in an article that I hope may be written under this subject by Dr. A. L. Kennan, who has charge of this work.

2. We thank God for the 873 members of our Christian communities in the district. They are people respected by their neighbors, and are exerting a mighty influence for good among people of all classes.

3. We have a well organized system of mission work, and an able staff of Christian workers in the Bengali department of our field. The system consists of one central station (Midnapore), and seven outstations. Midnapore is the largest church, and is the residence of the missionaries who have the Bengali work in charge. Some of the outstations have first been branches of the Midnapore church. This church was founded in 1863, and has averaged five conversions per year since its founding. It now numbers 133 church members. For some years one-fourth of the resident members have been tithe-givers. This church is independent and self-supporting, and is also one of the churches that have united to form the home missionary society in our field. The Christian Endeavor Society, in connection with this church, is conducting a number of Sunday schools among Hindu and Mohammedan children. From recent reports I am led to believe that the number of these schools thus carried on is fifteen. The pastor of this church is Rev. Sachie Denanda Rai, who was born in Dain

Mari, one of our former outposts that has been abandoned because of its unhealthfulness. He is an able, eloquent man, cares well for his church, and also teaches in the Phillips Bible School. He founded our Christian *mela*, and makes himself useful as an evangelist to visit and help in other stations as he may be needed.

The missionaries stationed here are Rev. and Mrs. H. R. Murphy, Miss Butts, and Dr. Mary Bacheler; also Miss Coombs and Rev. and Mrs. H. E. Wyman, who are now on furlough and about to return to the field this coming autumn. These will be spoken of in connection with their various departments of work. Mr. Murphy is in charge of the system of church work that I am describing. He acts as missionary pastor of the work in the Midnapore station and of the outposts. He is responsible for the well-being of each, and carries a heavy load of responsibility. His office combines within its duties that of spiritual and legal adviser and overseer. He has succeeded well in the work.

Other workers in connection with the system are :—

Chundra Lela, who although now too old to go on evangelistic tours is interested in all, and prays for the conversion of the people of the district and works for those who pass by her door.

Sheik Abdul is the grey-haired convert from Mohammedanism, our colporteur, polite, accomplished, and fearless, who promises to be a power in this department of our work.

Bhjabat Mana, who has his Christian literature for sale under the tree in front of our church building where the streets cross, and who is able to give the Bread of Life to many who are visiting our city for the first time, or to those with whom he becomes acquainted as they pass in and out of the city. This man is also one who came to us from the old Dain Mari outstation. He is another good reason for thanking God for that old outstation.

Lurendra Nath Mozumdar is a young man recently graduated from the Bible School, who is doing the work of an evangelist among the Hindu people of the city. He was converted in the Contai outstation. It is a peculiar fact that every outstation, where we have had resident Christian families who were natives of the place, has furnished candidates for the ministry.

I will next pass to a consideration of some of the outstations. Contai and Bhanga Mada I will leave, with some other items, for a letter with up-to-date information, when I return to the field.

(To be continued.)

THINGS should never be done by halves ; if it be right, do it boldly ; if it be wrong, leave it undone.

OUTLOOK FOR JAPANESE WOMEN IN THE TWENTIETH CENTURY

"THERE is nothing fixed in Japan except change." Despite the fact that the Japanese woman has for centuries been condemned to a position of great inferiority, the change in her position is surely coming. She is showing her ability to work out her own salvation. The twentieth century schoolgirl in Japan is a most amazing creature to her grandparents, and in nine cases out of ten to her parents as well. Critics express doubts as to whether the arduous, cramming education the Japanese girl is getting now is likely to be a good thing later on. But if one could compare for himself the home of a wide-awake, educated girl of the present with one of thirty years ago, his doubts would be dispelled. The two seem to belong to different worlds.

The education of girls is officially provided for by high schools, the peeresses school, the higher normal school, and there are besides numerous mission and other private schools of high grade.

Up to the present a serious drawback has been the lack of sympathy in the home for the schoolgirl and the inability of the mother to help and direct the study hour. But all this is changing, and the young mothers are coming to take an intelligent interest in their children's studies.

The educated Japanese man knows full well the difference between an educated and an uneducated wife. To an intelligent student the growing influence of woman in Japan is apparent. A few highly educated Christian women like the former wife of the present minister of war, the Marchioness Oyama, Admiral Uriu's wife, and scores of others in high position, have so influenced the public actions of their husbands that the world sees that the nation is committed to the western type of civilization.

The work of college women in Japan to-day is a foretaste of the good time coming. These women are shining examples of the good that comes, to the girls through strict application during school days and resultant mental discipline.

To be sure, all Japanese women are, and will be, for years to come, under "the three obediences": obedience while unmarried to a father; obedience when married to a husband and to that husband's parents; obedience when widowed to the eldest son. But one hears less and less of the celebrated treatise, "The Greater Learning for Women" (*Anna Daigaku*), which was taught so faithfully to the daughters of fifty years ago. Ask any young woman, however, to give you "the seven reasons for divorce" mentioned in this treatise, and she will be likely to name them at once: (1) disobedience to her father-in-law or mother-in-law; (2) barrenness, (3) lewdness, (4) jealousy, (5) leprosy, (6) talking overmuch, (7) stealing. Is it at all strange that one marriage out of every three

ends in a divorce in Japan? Christianity is already doing much for the home life in Japan, and divorce among Christians is rare.

Woman's future as judged by the present will not be an easy one, but much depends upon her tact and "stout-heartedness." Already Japanese women are becoming active workers in churches and hospitals, and the professions are not entirely neglected. The number of women doctors, "hello girls," teachers, etc., is steadily increasing. Woman's executive faculties also are developing as occasion demands. The large public meetings for women are now presided over by women themselves with proficiency and tact. A few years ago the persuasive eloquence of these gifted women was unknown.

Japanese women may sometime enter politics. At the present time, however, it is hard to find many women who can tell you the names even of the political parties. And as for knowing anything about her legal standing or the law, she is not posted.

It is to be sincerely hoped that the Japanese women of the twentieth century may be made happier by the doing away of concubinage, and the revision of the marriage customs. What Stuart Mill calls her "emancipation" from these things will prove a blessing not only to herself but to the whole nation.

The work of temperance is bound to make great strides during the coming years, for the W. C. T. U. work is already making a deep impression on the country.

The Confucian idea of filial piety must be modified to suit the ideals of new Japan. The brothels are filled with girls who loathe the life of shame they are leading, and yet these same girls would never think of questioning the right of their father or elder brother to sell them in order to help the "house."

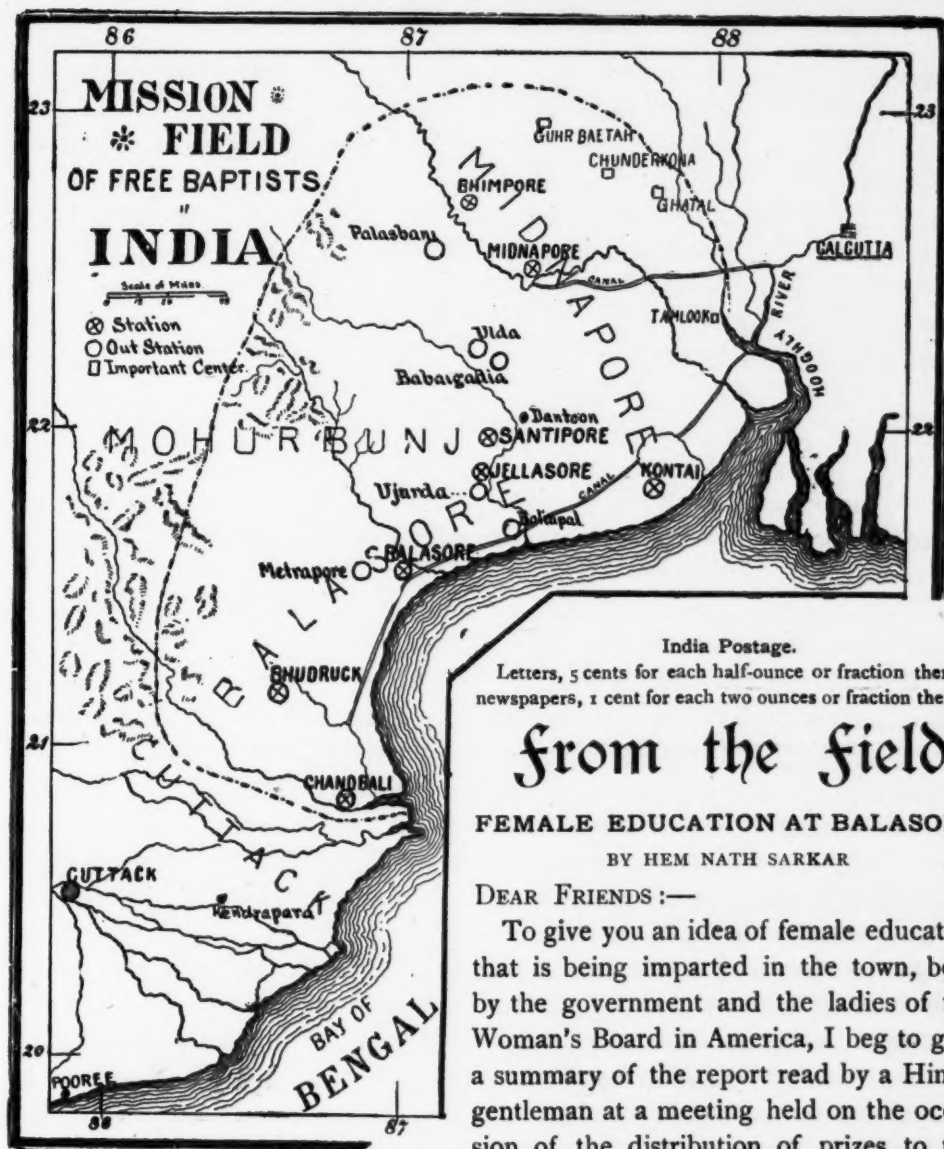
The heroine in most of Japanese romances is a girl who is leading a life of shame in obedience to the dictates of filial piety. Sir Edwin Arnold was mistaken when he wrote "the Japanese women have the nature rather of birds or butterflies than of ordinary human beings."

All praise to the brave, earnest, intelligent women of new Japan who are doing so much for the future of their countrymen!—*Mrs. Helen A. Rowland, of Sapporo, in Life and Light.*

IMPORTANT NOTICE

WILL those preparing packages to send by Miss Coombs to India, please send by express, prepaid, to Mrs. J. F. Coombs, 34 Pitt St., Portland, Me., before the 18th of August, and also enough money (in stamps) to pay freight to India at the rate of 50 cents per cubic foot?

L. C. COOMBS.



India Postage.

Letters, 5 cents for each half-ounce or fraction thereof;
newspapers, 1 cent for each two ounces or fraction thereof.

from the field

FEMALE EDUCATION AT BALASORE

BY HEM NATH SARKAR

DEAR FRIENDS:—

To give you an idea of female education that is being imparted in the town, both by the government and the ladies of the Woman's Board in America, I beg to give a summary of the report read by a Hindu gentleman at a meeting held on the occasion of the distribution of prizes to the Hindu girls. There are eight Hindu girls' schools within the municipal area of Balasore, with 292 pupils on the rolls, excluding the Sinclair Orphanage, which is beyond the pale of the municipality, and which is purely attended by Christian girls. Of these, two are managed by the American Women's Board. "The infant classes in these two institutions are very well taught." Besides these, there is "The Zenana Agency" with 160 pupils receiving instruction in zenanas where nine Christian female teachers go to teach writing, sewing, etc., as well as the Bible. "Great efforts are being made by the missionary ladies for carrying the benefits of education into the hearts of Hindu homes." Reading, writing, simple

arithmetic, drawing, clay-modelling, paper-folding, and sewing are the various subjects taught in the Hindu girls' schools in the town.

The divisional commissioner who presided, after giving away the prizes, spoke to the effect that the people of Balasore were very fortunate in having the ladies of the American Women's Board to diffuse education in the town, and to supply the Hindu schools with trained and efficient teachers, and in having in their midst Raja B. N. De Bahadur, who is known for his munificence in the cause of female education.

Balasore, India.

TREASURER'S NOTES

NEW AUXILIARY — Canton, Maine.

We are glad to record a new auxiliary these summer days. Mrs. Harmon, wife of the late Rev. Lot Harmon, was interested in its organization. Can we not have a revival of the auxiliary-making spirit during the coming autumn and winter? Send to Mrs. A. C. Chapman, 12 Prescott St., Lewiston, Maine, for the leaflet "How to Organize."

Since I wrote the last "Treasurer's Notes" I have attended the Woltboro Quarterly Meeting. It gave me a great deal of pleasure to meet the missionary workers of this Quarterly Meeting, and particularly my old school friend Mrs. Lydia Remick Chadwick, who read a paper at the public meeting of the Woman's Missionary Society. It was organized about two years ago, and already the missionary interest is increasing. Mrs. Scribner, former treasurer of the W. M. S. of New Hampshire, is now living within the limits of this Quarterly Meeting, and will be of great service in its missionary work.

The second Sabbath in June I attended the thank-offering service of the Wells Branch W. M. S. Our heroic Mrs. S. C. G. Avery presided, and we had a good time. I saw the ruins of her family home, and dined with her at the place she calls home for the present. Very seldom do so many family memories go up in flames as went on that morning in May last, when the Goodwin homestead was utterly destroyed by fire. Here her father was born and had always lived; here our old corresponding secretary, Mrs. J. A. Lowell, lived for many years, and here our present secretary had lived the larger part of her life. It was a typical farm residence of the "old school."

I went to the Parsonfield Quarterly Meeting at South Limington, on June 14. It was a perfect day in June that the State president of Maine, Mrs. Couzins, and her husband, met me at the station, and took me in their carriage seven miles, to South Limington. There was a good attendance at the convention, and I particularly enjoyed meeting the ladies in a business session of the W. M. S.

We talked about the HELPER, appointing an agent, and about the Cradle Roll, appointing a lady to look up a secretary.

June 20, the State treasurer of New Hampshire and myself went to Meredith to attend the annual meeting of the New Hampshire W. M. S. The whole of Tuesday afternoon was devoted to business. The reports of the various departments were very encouraging, particularly the treasurer's, which showed that the year's apportionment had been more than met. At the public meeting, Wednesday afternoon, Miss Coombs presented the dark and bright sides of missionary work in India, especially emphasizing the improved conditions of women. The young women of New Hampshire are taking hold of the work of the W. M. S. in a way that promises large results in the future. Mrs. Clara Ricker, who has served the society faithfully and successfully for two years, refused a re-election, and Mrs. Lizzie Sanborn of Contoocook was elected in her place. She is a niece of Mrs. Dorcas Smith, and as devoted as was her aunt to our missionary work. Mrs. Hattie Keath of Concord has taken her place as agent of the MISSIONARY HELPER. Mrs. M. G. Osgood is vice-president at large; Miss Ella Hurd, recording secretary; Miss Flora Tuck, corresponding secretary; and Mrs. Ethel E. Demeritt, treasurer. Mrs. Foss is secretary of Cradle Roll, and Miss Sims of junior work.

I have found in my travels this summer one objection to the organization of local auxiliaries. It is: "we have a Ladies' Aid, and that is all the society we can sustain." I have suggested to these objections that which I wish to pass on to others similarly situated, and it is this: make a missionary department of the Ladies' Aid, auxiliary to the F. B. W. M. S., the membership of which shall be every woman who pays one dollar yearly into the treasury of the W. M. S. It can be called the Missionary Department of the Ladies' Aid, of such and such a church. I further suggest that this department hold its meetings in connection with the Ladies' Aid meetings, once a month, an hour being devoted to a missionary program arranged by a committee of this department, and ladies who wish to keep about their sewing during the exercises can do so. What a beautiful variety such a department might introduce into the Ladies' Aid! *Try it.* Whenever such departments are organized I wish they could be reported in the MISSIONARY HELPER just the same as regular auxiliaries; indeed they are, to all intents and purposes.

Probably not all the thank-offerings are yet reported, but I give them below to July 1st, as follows:—

New Hampshire \$365.78, Maine \$359.28, Michigan \$146.92, Rhode Island \$128.17, Massachusetts \$123.87, Minnesota \$104.98, Iowa \$29.66, Vermont \$20.05, Connecticut \$10, Ohio \$10, Kansas \$7.74, New York \$6.50, Illinois \$2,

Wisconsin \$2, California \$1. Total, \$1,317.95. The thank-offerings are larger, to date, from some States, this year than last, while others are smaller. I shall leave the readers of the MISSIONARY HELPER to find "which is which" by comparing the offerings this year with those of last as they appeared in the August HELPER of 1904. Neither shall I name the largest offerings this year, but by studying receipts you will find one of the largest in Maine, two in New Hampshire, one in Massachusetts, and still others in Minnesota and Rhode Island. I wish I had space to call attention to receipts in June, from Cradle Rolls and juniors and churches. However, I must refer to the contribution from the W. M. S. of the Central New York Y. M. It reminds me of past gifts, and is thankfully received.

Think of it! another year of the Free Baptist Woman's Missionary Society is fast going by, and before the Treasurer's Notes can again appear it will be gone—the thirty-second. In some ways this year is the most marked in the existence of the society, for it has been one that has tested the loyalty of our workers as it has never been tested before. One Western woman, in writing about the matter, said: "Am glad the women proved themselves so loyal." The first test came when the Joint Committee Plan was given to our society for consideration, and then came the long months of waiting, when the workers might have grown discouraged. The second came when the General Conference made its splendid and successful effort to wipe out its debt, during which time many of the members of the Free Baptist W. M. S. not only gave of their money as church women, but their time. Naturally, I, as your treasurer, wondered what the effect of all this would be on our thank-offering. The results have proven that members of the Free Baptist Woman's Missionary Society are not dismayed by hard problems, and they have hearts big enough to include all our denominational work in their sympathies. I confess I have had a teary sensation more than once as the thank-offerings have come in. They indicate that probably the number is as large as in previous years, though in many cases the amount is less. This is not strange when we realize that in many churches where the offering has been taken, one or two collections for General Conference had preceded it within a month. Have we not, beloved, something to be glad of that the Free Baptist denomination has such a loyal, consecrated band of Christian workers?

And now the year is closing. By the way, another decade of your treasurer's life closes August 9. I want to tell you how I would like to celebrate this closing thirty-second year of my treasurer's work, and the beginning of the seventh decade of my own life. First, by receiving, during August, at least one thousand dollars for the regular work of the society, and I wish some of that would include contributions for the passages of Miss Coombs and Miss Barnes. This can be

done if dues of auxiliaries are collected, special pledges for support of children and teachers are met, and *personal contributions* are made by friends of the work. Second, by receiving, during August, contributions — *special*, I mean—for “The Susan A. Porter Memorial Fund,” an account of which was given in the July number of the MISSIONARY HELPER. Are there not some, to whom the memory of Mrs. Porter is dear, who would like to contribute to this fund? I am going to ask for greater things than the committee has asked for — I am going to ask if there is not some one ready to start this fund by giving \$500 during the month of August? It would beautifully celebrate the closing of our thirty-second year.

Am I asking great things? Well, I do it fearlessly, as I am asking nothing for myself, and I can trust God to give the increase according to his will.

Remember all moneys for the society should be forwarded by August 31, if they are to be included in this year's receipts.

LAURA A. DEMERITTE, *Treasurer.*

(All money orders should be made payable at Dover, N. H. *This is very important.*)

LET me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in thy path. Keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.—*Max Ehrmann.*

WHEN Andrew Fuller went into his native town to collect for foreign missions, one of his old acquaintances said: “Well, Andrew, I'll give five pounds, seeing it's you.”

“No,” said Mr. Fuller, I'll take nothing for this cause, seeing it's I,” and handed the money back.

The man was stung, but in a moment recovered himself, and said: “Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus!”—*Selected.*

Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."

+ + +

TOPICS FOR 1905

January—An Outline Study of Japan:

1. The Island Empire.

February—Prayer and Praise.

March—2. The Making of the Nation.

April—The Young People's Missionary Movement.

May—Thank-Offering.

June—3. The Religions of Japan.

July—4. Modern Christian Missions.

August—Outing.

September—5. Woman's Work for Woman.

October—Roll-call and Membership Meeting. Missionary Helper.

November—6. Forces in the Conflict.

December—Christmas in Missions at Home and Abroad.

SEPTEMBER.—WOMAN'S WORK FOR WOMAN

("Dux Christus," Chapter V.)

Suggestive Program

You cannot get Christianity right into the hearts of the people until you get it first into the hearts of the women, the mothers, and into the homes.—*Dr. Griffis.*

OPENING exercises.

Prayer of thanksgiving for the great host of women enlisted in spreading the gospel.

Bible lesson: Christ reveals the true secret of worship to a woman, John 4: 21-24. He reveals his identity first to a woman, John 4: 25, 26. Our obligation to our home, Eph. 6: 1-9. We must testify of Christ in our home, Mark 5: 19. Do we realize that Christ is coming into our home every day? Luke 4: 38. Home is the chief place for Bible study, 2 Tim. 3: 15. Who is our neighbor? Luke 10: 29-37. We are commanded to go tell, Matt. 28: 8-10.

Circle of prayer that all Christian women may be awakened to their power and privileges in true service.—*Missionary Tidings.*

The lesson should be accompanied by United Study Pictures, Nos. 10, 19-24.

The story of the life of a Japanese woman, from her birth, under the old régime. Told in the first person, by a member in costume.

(In this talk should be explained some of Japan's social institutions, "the three obediences," concubinage, divorce, the Geisha, and legal prostitution as affecting the life of women, as well as the charming features and bright side of her existence. Refer to Miss Alice Bacon's "Japanese Girls and Women," and to "Literary Illustrations" in the text-book.)

Dialog to illustrate the Japanese manner of greeting. (See "Gist of Japan," page 88.)

Paper or talk, "The New Woman of Japan." (See text-book, article in this HELPER, Chapter 13 of "Japanese Girls and Women," and Clement's "Handbook of Modern Japan.")

Paper, "Missionary Work for Japanese Women." (Kindergartens, schools, house visitation, rescue work, W. C. T. U.) Prayer for the women of Japan.

The Missionary Helper Branch of the International Sunshine Society

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

ALL letters, packages, or inquiries concerning this page or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Avenue, Brooklyn, N. Y., president of this branch.

Our earnest love and sympathy are extended to Mrs. Mary A. Davis in the loss of a dear husband; also our grateful thanks for a gift of five dollars, one dollar as annual dues, and four dollars to be used to give an outing to an invalid. Mrs. Davis has been confined so long to a sick room that she fully understands the longing of the invalid for some change.

Another member, Mrs. A. L. Russell, is passing through great sorrow in the death of a loving companion who passed away after months of the tenderest love and care. May God's blessing rest on these two sisters as they walk on alone and in the shadow.

Mrs. L. L. Dodge sent, as a thank-offering on her seventy-eighth birthday, one dollar for the India Fund, and twenty-five cents in stamps for Branch work. We trust this year may be the brightest and best of all her life.

Mrs. C. N. Brown is passing on good reading to invalid members, and gives one dollar, with the suggestion that it be used for an outing for poor children. How much such a day in the country means to those who live in the hot city, and can only get away through the kindness of another.

Mrs. Florence W. Delano has become interested in the "Babies' Ice Fund," and sent stamps to help on that part of our Sunshine work.

Miss Augusta A. Garland sent a roll of MISSIONARY HELPERS and ten cents in stamps to pass them on to others.

Mrs. J. Fleisher is cheering many by daily acts of kindness, and gives ten cents for postage. Her son, Clark, has recently lost a little friend to whom he took dainties and playthings during his sickness.

An interesting letter and hand-made booklet have been received from Miss Flora L. Ranney.

Mrs. J. M. West sent twenty cents in stamps, and the request that an old friend be enrolled as a Sunshine member. This friend is an invalid who has been confined to her bed most of the time for the past two years. Her address is Mrs. Sarah B. Walker, Harper Hospital, Detroit, Mich. We hope messages of good cheer will be sent to this sister.

Twenty-five cents has been received from Mrs. Rachel Creighton of New Brunswick for the I. S. S. work.

Mrs. L. B. Carey has sent a number of books to Texas, and is passing on literature regularly to different members. She gave twenty cents for dues. Mrs. Carey was the first to respond to the call for Sunshine letters.

Another member in New Hampshire has also written of her willingness to help in sending out greetings of good cheer.

Congratulations are extended to Miss Winnie G. Hunter, who was married on June 25th to Mr. Benjamin Rhodes. Her new address is Forsyth, Mo. Her pen friends will no doubt remember her with best wishes at this happy time of her life.

Practical Christian Living

"Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in sympathy and helpfulness to our fellow-men."

+ + +

OUR QUIET HOUR

(10 A. M.)

REST WHERE YOU ARE

When spurred by tasks unceasing or undone, You would seek rest afar, And cannot, though repose be rightly won, Rest where you are.	Not in event, restriction, or release, Not in scenes near or far. But in ourselves are restlessness or peace, Rest where you are.
Neglect the needless; sanctify the rest, Move without stress or jar. With quiet of a spirit self-possessed, Rest where you are.	Where lives the soul, lives God. His day, his world, No phantom mists need mar, His starred nights are great tents of peace unfurled. Rest where you are.

Selected.

OH, the thousands of men and women all about us weary with care, troubled and ill at ease, running hither and thither to find peace, weary in body, soul, and mind; going to other countries, traveling the world over, coming back, and still not finding it. Of course they have not found it and they never will find it in this way, because they are looking for it where it is not. They are looking for it without when they should look within. Peace is to be found only within, and unless one find it there he will never find it at all. Peace lies not in the external world. It lies within one's own soul. We may travel over many different avenues in pursuit of it, we may seek it through the channels of the bodily appetites and passions, we may seek it through all the channels of the external, we may chase for it hither and thither, but it will always be just beyond our grasp, because we are searching for it where it is not. . . . To be at one with God is to be at peace. The child simplicity is the greatest agency in bringing this full and complete realization, the child simplicity that recognizes its true relations with the Father's life. There are people I know who have come into such a conscious realization of their oneness with this Infinite Life, this Spirit of Infinite Peace, that their lives are fairly bubbling over with joy. . . . In the degree that we are filled with this Spirit of Peace by thus opening ourselves to its inflow does it pour through us, so that we carry it with us wherever we go. In the degree that we thus open ourselves do we become magnets to attract peace from all sources; and in the degree that we attract and embody it in ourselves are we able to give it forth to others. . . . We need more faith in every-day life—faith in the power

that works for good, faith in the Infinite God, and hence faith in ourselves created in his image. And however things at times may seem to go, however dark at times appearances may be, the knowledge of the fact that "the Supreme Power has us in its charge as it has the suns and endless systems of worlds in space," will give us the supreme faith that all is well with us, the same as all is well with the world. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—*R. W. Trine.*

THREE RULES FOR BEING HAPPY

WHILE I was in Boston I had the pleasure of meeting Alice Freeman Palmer. She was a doer of the word and not a hearer only, for once a week all through the hot summer she used to leave her peaceful, calm retreat by the seashore and go up to Boston to talk to children of the slums at the Vacation School.

These schools are kept up through the summer in the poorest localities, and the children are given a morning's session of music, readings, and pretty water-color sketches, etc., to look at.

They can bring the babies with them, and many indeed could not come at all without the little ones.

Here is the story as Mrs. Palmer told it:—

One July morning I took an early train, a day that gave promise of being very, very hot even in the country, and what in the city?

When I reached my destination I found a great many girls in the room, but more babies than girls, it seemed. Each girl was holding one, and there were a few to spare.

"Now," I said, "what shall I talk to you about this morning, girls?" This was not a well-dressed assembly of young ladies, remember, who, no doubt, would have sat with stolid countenances and set jaws or conscious giggles. Not so these children of the slums. What they were offered in good faith they received in good faith.

"Talk about life," said one girl.

Imagine! "Life!" That tremendous subject!

"I am afraid that is too big a subject for such a short time," I said.

Then up spoke a small, pale-faced, heavy-eyed child, with a great fat baby on her knee.

"Tell us how to be happy."

The tears rushed to my eyes and a lump came in my throat. Happy in such surroundings as no doubt she lived! Perhaps dirty and foul-smelling. Happy! with burdens too heavy to be borne, seemingly. All this flashed through

my mind while the rest took up the word and echoed: "Yes, tell us how to be happy."

"Well," I said, "I will give you my three rules for being happy; but, mind you, you must all promise to keep them for one week and not skip a single day, for they won't work if you skip one single day."

So they all faithfully and solemnly promised that they wouldn't skip one single day!

"The first rule is, that you will commit something to memory every day, something good; it needn't be much, three or four words will do, just a pretty bit of a poem, or a Bible verse—do you understand?"

I was so afraid they wouldn't, but one little girl with flashing black eyes jumped up from the corner of the room and cried: "I know; you want us to learn something we'd be glad enough to remember if we went blind!"

"That's it exactly!" I said. "Something you would like to remember if you 'went blind,'" and they all promised they would and not skip a single day.

"The second rule is: Look for something pretty every day, and don't skip a day, or it won't work. A leaf, a flower, a cloud—you can all find something. Isn't there a park somewhere near here that you can all walk to? (Yes, there was one.) And stop long enough before the pretty thing that you have spied to say, 'Isn't it beautiful!' Drink in every detail and see the loveliness of it. Can you do it?"

They promised, to a girl.

"My third rule is—now mind, don't skip a day—Do something for somebody every single day."

"Oh, that's easy!" they said. And I thought it would be the hardest rule of all. Just think, that is what those children said—"Oh, that's easy!"

Didn't they have to tend babies and run errands every day, and wasn't that doing something for somebody?

Yes, I assured them it was.

Well, at the end of a week, the day being hotter than the last, if possible, I was wending my way along a very narrow street when suddenly I was literally grabbed by the arm, and a little voice said, "I done it!"

"Did what?" I exclaimed, looking down and seeing at my side a tiny girl with the proverbial fat baby asleep in her arms.

Now I will admit it was awfully stupid of me not to know, but my thoughts were far away, and I actually did not know what she was talking about.

"What you told us to, and I never skipped a day, neither," replied the child in a rather hurt tone.

"Oh," I said, "now I know what you mean. Put down the baby and let's

talk about it." So down on the sidewalk she deposited the sleeping infant, and she and I stood over it and talked.

"Well," she said, "I never skipped a day, but it was 'awful hard.' It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I thought sure I was going to skip, and I was standin' at the window, 'most cryin', and I saw"—here her little face brightened up with a radiant smile—"I saw a sparrow takin' a bath in the gutter that goes around the top of the house, and he had on a black necktie, and he was so handsome!"

It was the first time I had heard an English sparrow called handsome, but I tell you it was not laughable a bit—no, not a bit.

"And then there was another day," she went on, "and I thought I should have to skip it sure. There wasn't another thing to look at in the house. The baby was sick, and I couldn't go out, and I was feelin' terrible when"—here she caught me by both hands and the most radiant look came to her face—"I saw the baby's hair!"

"Saw the baby's hair?" I echoed.

"Yes, a little bit of sun came in the window, and I saw his hair, an' I'll never be lonesome any more." And catching up the baby from the sidewalk she said, "See!" and I saw the baby's hair.

"Isn't it beau-ti-ful?" she asked.

"Yes, it is beautiful," I answered.

You have heard of artists raving over Titian hair. Well, as the sun played on this baby's hair there were the browns, the reds, the golds which make up the Titian hair! Yes, it was truly beautiful.

"Now shall we go on?" I asked, taking the heavy baby from her.

The room was literally packed this time, ten times as many girls and as many babies as your mind will conceive of. I had not much more than got in the door when a pretty little Jewish girl with flashing black eyes leaped to her feet, and, striking an attitude in the middle of the floor, shouted, "Give me liberty or give me death!" This evidently was the thing she would like to remember if she went blind.

I wish you could have listened with me to the experiences of those little ones. Laughter and tears were so commingled that I don't know which had the mastery.—*Gertrude Winham Fielder, in Primary Plans.*

NOTHING is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven and earth, because love is born of God and cannot rest but in God.—*Thomas à Kempis.*

Words from Home Workers

"The most fortunate men and women are those who have worthy work to do, and who do it because they love it."



MAINE.—The Litchfield Plains Woman's Missionary Society held its thank-offering service Sunday, May 21, 1905, at 10.30 A. M. The pastor, Mr. Guy P. Benner, delivered an address on missions, at the usual time of the Sunday morning sermon. Several selections were read, pertaining to missions and thank-offerings, by the young ladies of the auxiliary. Mrs. F. M. Chase and Miss Pearl Packard sang solos, and the congregation rendered very appropriate music. The thank-offering collection amounted to twelve dollars. The services were helpful and instructive.

(MRS.) J. R. SMITH, Sec.

MINNESOTA.—The Woman's Missionary Society of the Minnesota Yearly Meeting, which convened at Winona June 14-19, elected the following officers for the ensuing year: President, Mrs. Minnie Miracle; secretary and treasurer, Mrs. M. E. Sparks; agents for HELPER, Mrs. Kennan and Miss Inah Gates. A public meeting was held on Saturday evening, with the following program: Scripture reading, by Mrs. Wilson; prayer, by Mrs. Sparks; recitations, by Miss Davison, Mrs. Berry, and Mrs. Rowell; addresses, by Mrs. McKenney and President Van Aken. These exercises were interspersed with a solo, duet, and hymns by the choir. Collection was \$8 and appropriated for foreign missions. The Winona auxiliary is striving to prove faithful and earnest. We take the international study of missions. Last year had a Chinese Tea with an interesting program. The house was beautifully decorated with flowers and Chinese articles, and enjoyed by a large number of ladies and children. We are now preparing for a Japanese Tea in the near future. We have a Sunshine Branch with twenty members, and a Cradle Roll with twenty-five members. We have raised our apportionment in the W. M. S., and our church has helped as best it could in supporting the Oxrieders and canceling the General Conference indebtedness. Although one of the weak churches, we firmly believe in our motto, "Faith and works win."

A. A. McK.

FOR every real follower of the Master there is appointed the silence and solitude of the desert; the testing of temptation; the sharp and final detachment from widely accepted aims and ideals; the consecration to the principles and spirit of One who came not to accept but to uplift; to change, to put the heavenly in place of the earthly in the hearts of men.—*Life and Light.*

Juniors

LITTLE CRADLES

All over the earth they are swaying
The nests, where the little ones lie,
And the faces, black, brown, white, or yellow,
Are watched by the Father's kind eye.

Because, long ago in a manger,
The Dearest of little ones lay,
Our hearts turn with prayer to the Father
To bless every baby to-day.

—L. W. R.

JUNIOR MISSION PROGRAMS

CHILD LIFE IN JAPAN

Matt. 19: 14

Singing, "Mission Band Hymn." (See June HELPER, page 189.)

RESPONSIVE READING—I

Leader. We are thinking about the millions of children in heathen lands to-day who do not know about Jesus. If you could send words of cheer across the ocean, what would you say to them?

(Four children read or recite in order)

1. We would send messages of love. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

2. "He that loveth not, knoweth not God; for God is love."

3. "Thou shalt love thy neighbor as thyself."

4. "My little children, let us not love in word, but in deed and in truth."

—Selected.

Prayer for the children of Japan.

Recitation by four girls:—

1.—I think we ought to read, and learn
Just everything we can,
About those girls in India,
And China and Japan.

2.—I think we ought to give a tenth
To help the work along.
For one, I'm quite persuaded
That selfishness is wrong.

3.—Yes, surely we must give; but, girls,
I think we ought to pray
For those to whom our money goes
And do it every day.

4.—But we alone cannot do much,
I move that we bring more;
There surely must be other girls
Who'll gladly join us four.

ALL.—Well, really, one can plainly see

If we this plan pursue.

There'll be a Mission Circle soon;

We think 'twill pay, don't you?

—L. A. S.

Questions and answers on the lesson. (See article "Japanese Child Life.")
Show and explain—or let the children explain—United Study Pictures, Nos.
9 (for the jinrikisha), 14, 15, 19, 23, and 24.

Recitation, "Baby-Tenders in Japan."

O the wee babies of Japan!
They're tended on the queerest plan.
They are not rocked in cradles soft,
Nor swung in hammocks hung aloft,
Nor laid on pillows on the floor.
I will not make you guess once more,
But tell you how, like peddlers' pack,
They're tied upon their sister's back.

Yes, passing up and down the street
These little girls you're sure to meet;
And, while they play and hop and run,
Joining with others in the fun,
Each carries baby, clinging tight—
A burden that's not always light,
But these small nurses like the plan,—
It's all the fashion in Japan.

—Selected.

RESPONSIVE READING—II

Leader. Jesus' last command before he left this cruel world was that his disciples, and that means us — we or those we send to take our place — should preach the gospel to every creature. Before the missionaries can "go into all the world," there must be a generous giving on the part of all Christ's children.

Responses:—

1. I will give cheerfully. "For God loveth a cheerful giver."
2. I will give heartily. "And whatsoever ye do, do it heartily as to the Lord."
3. I will give without show. "When thou doest alms, let not thy left hand know what thy right hand doeth."
4. I will give with sacrifice. "Neither will I offer unto the Lord of that which doth cost me nothing."
5. I will give as I have received. "Freely ye have received, freely give."

—Selected.

Recitation, For Two Little Ones.

1. Does Jesus love the children still?
2. We know he does, and always will.
1. What is his word to you to-day?
2. Come unto Me, my words obey.
1. What is his promise, true and kind?
2. They that seek shall surely find.
1. In serving him, what is our part?
2. We'll give him, first of all, our heart.
1. What is the next step—do you know?
2. Why, then, we'll make his kingdom grow.

—Selected.

REFERENCES.—"Japanese Girls and Women," Chapter I. "Japan for Juniors," Chapters V and VI. "Junior Topics Outlined," page 96.

JAPANESE CHILD LIFE

SOME travelers tell us that Japanese children "never cry" because they have such a good time ; but not long since a gentleman who had been traveling there said that, as he was walking down street with a missionary lady, the babies cried so loud and so long, he turned laughingly to her and said, "Japanese babies never cry." She replied, "No, they do not cry, they bawl."

But the children of rich Japanese people do have a good time, for there is little furniture in their houses for them to run against, or to mar, and the floors are covered with soft matting, so that if they do fall down, they are not much hurt by it.

But the children of poorer people often have to take up the burdens of life when they are very young. Little boys or girls, ten, eight, and even six years old, have the baby tied on their backs, and, if they go out to play, must play with this heavy burden. The poor little baby is sometimes not able to hold up its head, and the sun shines in its eyes, and it begins to cry and complain. The little nurse bounces it up and down on her back in a very funny way, and croons a little song, trying all the time to go on with her play.

The boys wait on customers in the shops, and if the little man is not able to serve people properly, he helps by running errands for his father or mother. One lady wrote from Japan :—

"The first eight days of the new year are red-letter days for the children. Then, dressed in their best, the girls in the gayest of clothes, they are flying kites of every description and playing battledore and shuttlecock wherever they can find an open space. March is the girls' special month, and from the first to the fifth the shops on all the principal streets of Tokyo seem to be turned into doll-houses, so gay are they with the display of dolls and doll furniture. In well-to-do families the little girls, and even some of the young ladies, keep the doll festival and invite their friends to see the dolls seated in dignified rows. These displays vary in size and character with the wealth of the family and many of them are handed down from one generation to another, like other family treasures. But each little girl begins a collection of her own the first March of her life, and her friends add to it as the years go by.

The boys have their festival from the 3d to the 5th of May, and at this time fishes great and small seem to be flying all over Japan. They are made of paper, and are attached to tall flagpoles, topped with gilded balls and hung with many colored streamers. The paper fish is hollow ; the breeze fills it out and its tail and fins flap in lifelike fashion. The appearance of one of these fish, or *nobori* as the Japanese call them, over a house, signifies that there are sons in the family. This is a matter of great satisfaction to a Japanese father. The birth

of a daughter is almost always a disappointment to him. Often he will try to keep the news of the arrival of another girl from his friends.

The dress of the children is modeled like that of their elders, and is a plain loose garment, girded about the waist with a sash. The clothes of the girls are made of bright colors. Neither hooks, buttons, nor pins are used for fastenings, but cord of good quality. Shoes are often sandals of straw, or wooden clogs, which keep their feet out of the mud and serve for rubbers.

But pain and sickness and death come to these little people as to other children, and it is very pitiful to see them, when suffering, carried to the temples to rub the old wooden idols, in the hope that they may be helped. We long to have them know of Jesus who heals both body and soul, and who loves little children all the world over.—*Mission Studies*.

SPINNING TOPS IN JAPAN

THE tops are of delightful variety, both in size and construction. The largest, or father of all the tops, is more than a foot in diameter, and proportionately heavy.

Some are solid, others contain a flock of little ones which fly out, when the top is lifted, and spin away by themselves. Others pull into a spiral or ladder of successive tops. One draws up into a lantern, and spins cheerily in that form.

The methods of spinning are almost beyond description. Even a very large top is sometimes thrown as the Australian casts the boomerang, so that while it appears to be going straight toward the head of the spectator, it returns to the thrower and is caught on his palm. When it arrives thus the performer takes it by the spindle, apparently stops it, sets it down, and it recommences.

Turn it upside down, and it proceeds just as merily on its iron-spiked head. The spinners balance it on any kind of surface, round or flat, on the edge of a fan, the sharpest Japanese sword, along a thin cord; and after some moments of unconcerned spinning there, it is tossed on the table, with apparent carelessness, when it goes on working, unexhausted and inexhaustible.

One of the most delicate performances consists in spinning a top in the left hand, up the left arm, round the edge of the back of the neck, and down the other arm into the palm of the right hand.

Another is to toss it spinning into the air, and to catch it on the hem of the sleeve, whence it runs down into the hand.

A third is to fling it up and catch it on the bowl of a pipe, pass it behind the back, toss it to the front, and there catch it again.

A large, heavy top is sometimes set in motion by rolling the peg in the bite of a cord, one end being held in each hand, then flung ten or twenty feet in air

and caught with the same cord, spinning always. This can be done ten times in succession. But the grandest display consists in sending a top spinning up a rope to the head of a mast, and then recalling it again.—*Sir Rutherford Alcock.*

ANNUAL MEETING

THE annual meeting of the Free Baptist Woman's Missionary Society will be held at the Free Baptist church, Somersworth, N. H., Wednesday and Thursday, October 11 and 12, 1905.

Alice M. Metcalf, *Rec. Sec.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for June, 1905.

MAINE.

Auburn Court St. ch. Junior C. E. \$4, and Int. Dept. C. E. \$4, each one share Miss Barnes's salary	\$8.00
Augusta aux. T. O. \$4 for L. M. fee in Gen. Soc. of Mrs. R. M. Field	14.00
Anson Conf. coll.	4.01
Aroostook Q. M. coll. for No. 7 Hindu Boys' School Midnapore	5.00
Bridgewater by Mrs. Salley and Mrs. Kim- ball's S. S. classes	2.00
Bridgewater by Ruth's C. R. dues . . . . .	.17
Biddeford Jefferson St. F. B. aux. T. O. . . .	9.10
Dexter aux. by dues \$7.50 by T. O. \$8.60 . .	16.10
E. Waterboro by Mrs. Emma R. and Cora E. Dolley and Mrs. W. A. Follette T. O. . . .	2.10
Greene ch. by T. O.	7.30
Greene aux. for Miss Coombs's salary	4.25
Kingfield aux. \$3 by T. O. \$3.38	6.38
Lewiston Main St. aux. T. O. \$1.50 and on L. M. in Gen. Soc. of Mrs. Jennie L. Badger and by dues \$5	6.50
Litchfield Plains aux. T. O. for gen. work . .	10.00
Lisbon aux. T. O.	17.45
Lisbon Falls aux.	7.79
Lisbon Falls T. O.	6.18
Madison aux. for teacher \$6.25 by T. O. \$8.05	14.30
Mapleton by juniors for support of "Kati" . .	5.00
Milo for Mrs. Emily	6.25
No. Baldwin ch. T. O.	3.12
New Portland aux.	3.00
Ocean Park Toilers-by-the-Sea dues	1.00
Ocean Park Toilers-by-the-Sea T. O.	35.00
Otisfield Conf. W. M. S. \$4.45 T. O. 25 cts. .	4.70
Pittsfield aux. for "Nettie"	6.25
Portland aux. by Whatsoever Circle King's Daughters \$17 and from Mrs. L. E. Bol- ton for support of Raimoni S. O.	25.00
Portland by Miss Deering's S. S. class for Nevada in S. O.	3.23
Portland by T. O. for gen. work and on L. M. of Mrs. Lydia Facey	1.00
Parsonsfield Q. M. aux.	4.25
Saco aux. T. O.	32.00
Sprague's Mills W. M. S. "Eloise"	5.00

So. Limington aux. by T. O. \$3.50 by dues \$2 (\$1 T. O.) to com. L. M. in Gen. Soc. of Mrs. A. P. Wentworth	\$5.50
W. Bowdoin S. S. for Jarlow Bal. Orphanage .	5.00
W. Bowdoin ch. coll.	3.38
Wells Branch aux. T. O.	10.25

NEW HAMPSHIRE.

Alton aux. T. O.	18.35
Bristol aux. support of child	6.25
Bristol aux. T. O.	5.00
Belknap Asso.	6.25
Belmont ad ch. C. R.	2.50
Contoocook T. O.	3.00
Contoocook ch. coll. trav. exp. Miss Coombs \$2.96	4.04
Dover H. H. and F. M. Soc. T. O.	35.39
Dover H. H. and F. M. Soc. dues	2.00
Dover H. H. and F. M. Soc. T. O.	1.60
E. Rochester	2.00
Farmington aux.	1.00
Farmington T. O. L. M. Mrs. Emma J. Chesley	8.20
Farmington S. S. Junior Dept. Miss Barnes .	4.00
Farmington dues	3.75
Franklin Falls aux.	4.25
Franconia L. L. B. Clifford Earl Kebrick . .	.15
Gilmanton I. Works T. O.	6.74
Gilmanton Iron Works M. G. Osgood	1.00
Gonic T. O.	18.00
Lakeport T. O.	19.10
Lakeport dues	3.00
Laconia C. R.	5.00
Laconia T. O. \$40.11 dues \$15.31	55.42
Laconia aux.	5.53
Littleton aux.	1.00
Meredith aux.	10.00
Milton aux.	14.75
Manchester aux. T. O.	10.00
Manchester Pri. Dept. S. S. for Miss Coombs .	1.00
Manchester C. R.	10.88
New Durham Miss Butts and Dom. Sci. . . .	6.25
New Durham Q. M. coll.	8.55
New Market aux.	1.00
Rochester T. O. \$7.75 dues \$8.00	15.75
Rochester juniors	4.65
Strafford Center	1.75

Somersworth T. O. \$5 Storer remainder gen. work and Miss Butts	\$19.23
So. Berwick T. O.	1.25
Somersworth Bessie Peckham School	2.00
Sandwich Asso.	1.50
W. Lebanon H. M.	5.00
Wolfeboro Q. M. aux.	2.00
Wolfeboro Q. M. aux. coll.	3.50

VERMONT.

W. Charleston aux. Dr. S.	5.00
Wheelock Asso. W. M. S. Dr. S.	6.00
Wheelock Rev. L. W. Pease and wife one sh. Miss Dawson's salary	10.00

MASSACHUSETTS.

Cambridge T. O.	42.30
Cambridge juniors	4.00
Haverhill \$25.15 T. O.	43.50
Lowell Chelmsford St. ch. T. O.	13.30
Wellesley for India Missions Olive S. Bean	10.00
Wilbraham C. R. Irene Davis . . . . .	.52
Worcester T. O. Miss Coombs's outfit and passage	14.77

RHODE ISLAND.

Arlington aux. dues Ind.	4.00
Carolina aux. T. O. Ind.	10.00
Carolina aux. T. O. Ind.	20.00
Carolina aux. dues Ind.	5.00
Greenville aux. T. O. Ind.	18.00
Pawtucket aux. T. O. Ind.	37.00
Pawtucket aux. dues	11.00
Pawtucket aux. K. W.	10.00
Providence Rog. Wms. aux. T. O. Ind.	31.11
Providence Rog. Wms. dues Ind.	25.00

Note.—From T. O. \$20 by aux. of Litchfield, Me., Miss Mary A. Small has been made a L. M.; from aux. T. O., C. R. and juniors of Somerville, Mass., amounting to \$21.31 Mrs. Mary J. Ulmer of North Sullivan, Me., has been made a L. M.; from aux. T. O., C. R. and juniors of Manchester, N. H., amounting to \$41.27 Miss L. Frances Sanborn and Mrs. Kate E. B. Carter have been made L. M's.; from Loudon Center, N. H., ch. amounting to \$35 Mrs. L. M. Wiggins has been made a L. M.; and \$15 has been credited on L. M. of Mrs. Lizzie A. Sanborn.

NEW YORK.

Central N. Y. Yearly Meeting W. M. S. for Bible woman	37.11
Gibson Q. M. for native teacher	3.70

PENNSYLVANIA.

Gaines C. R.	3.80
Knoxville for Bible woman	16.00

MICHIGAN.

Batavia W. M. S. T. O.	5.90
Bankers Light Bearers Miss. Band for Miss Dawson's salary	4.00
Cook's Prairie aux. T. O.	11.50
Cook's Prairie aux.	3.25

Litchfield aux. F. M., H. M. and Storer . . .	\$3.00
Litchfield Joy Bearers Miss Barnes	4.00
(The \$3 to be applied on L. M. of Mrs. Minnie Benedict.)	
(The \$14.75 from Cook's Prairie aux. on L. M. of Mrs. Theo. Cook.)	
Litchfield aux. T. O. \$11 bal. L. M. of Mrs. Minnie Benedict, \$5 on L. M. of Mrs. Anna Eggleston	16.50
Mason T. O.	8.05
Onsted for Miss Barnes	4.00

WISCONSIN.

Burnett Junction aux. T. O.	2.00
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MINNESOTA.

Brooklyn aux. \$3 T. O. for H. M.	5.45
Brainard W. M. S. \$35 T. O., \$20 on L. M. of Mrs. John Mericle 1-2 H. M. 1-2 F. M.	55.00
Granada Ira Clynick for Lonnie S. O.	25.00
Hennepin Q. M. for H. M.	1.17
Huntley F. B. ch. T. O.	7.50
Huntley F. B. ch.	7.50
Minnesota Y. M. W. M. S.	8.00
Minneapolis W. M. S. F. M.	15.00
Winnebago City \$15.33 F. M. \$12.33 H. M.	27.66
Winnebago Q. M. W. M. S.	7.00
Winona aux. T. O.	10.19

IOWA.

Cedar Valley Q. M. Miss Scott	2.54
Hillsboro W. M. S. Miss Scott	7.75
Lincoln W. M. S. Miss Scott	4.75
Little Cedar Miss Scott	4.00
Lincoln ch. W. M. S. Miss Scott T. O.	3.26
Six Mile Grove Miss Scott	5.00
Van Wart T. O. Mrs. B. F. Brown	3.00

KANSAS.

Buffalo Valley aux. T. O.	2.71
Denton C. R. Elsie Ruth Franklin	1.00
Denton C. R. Hazel Irene Denton . . . . .	.32
George Emil Tiffany . . . . .	.80
Ada Elizabeth Wrighton . . . . .	.15
Veda Vesta Murray . . . . .	.15
Juan Denton . . . . .	.15
Horton (T. O. \$1.10)	2.10
Summit ch. aux. T. O.	3.18
Summit Mrs. A. H. Clayton T. O. . . . .	.75
Summit C. R. Wm. Wendell Bennett . . . . .	.15
Lelia Myrl Goodell . . . . .	.15
Four C. R. members	1.20

SOUTH DAKOTA.

Valley Springs W. M. S. for teacher's salary	12.50
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MISCELLANEOUS.

Income of Curtis Fund for Inc. Fund	25.00
Income of Hanson and Sundry Funds for Inc. Fund	9.72

Total \$1,344.24

LAURA A. DEMERITTE, *Treas.*
per EDYTH R. PORTER, *Asst. Treas.*

Ocean Park, Me.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the State of Maine.

